

THE HERALD OF THE GOLDEN AGE.

Vol. 8, No. 2. February, 1903. ONE PENNY.

ENTERED AT STATIONERS' HALL. PUBLISHED MONTHLY

Edited by Sidney H. Beard.

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CHAS E. DAWSON

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To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

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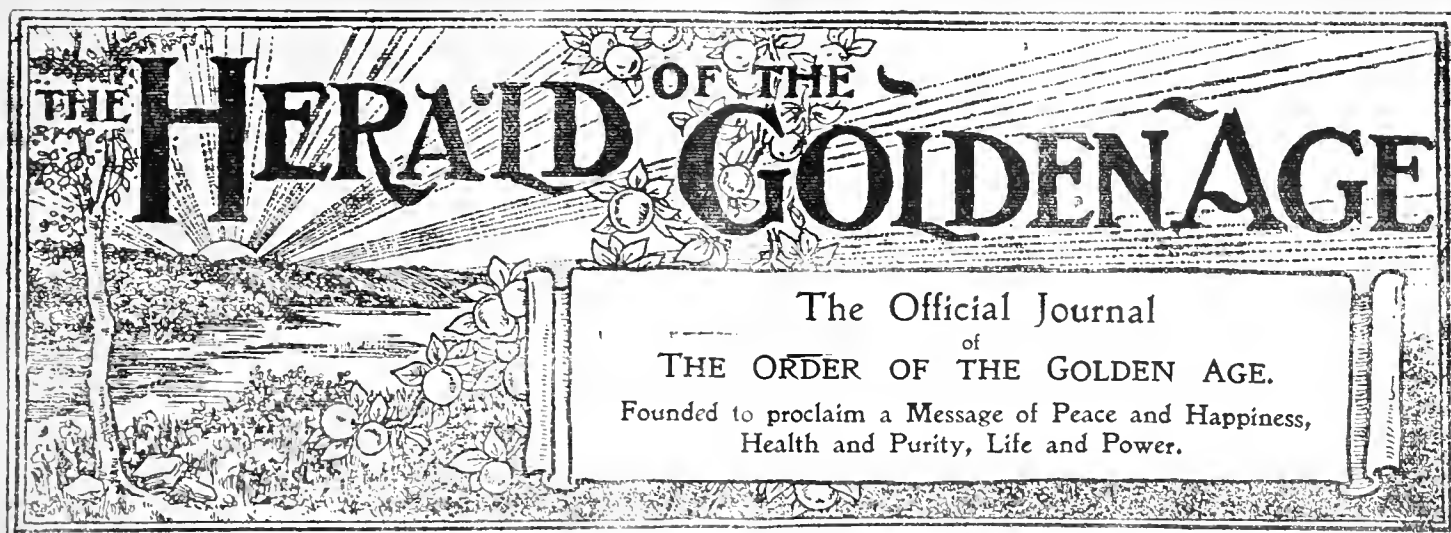
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LONDON PUBLISHERS:—

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Vol. 8.—No. 2. [Entered at Stationers' Hall]. FEBRUARY, 1903. [Published Monthly]. ONE PENNY.

A Little Lower than the Angels.

That there is, at the present time, urgent need for Social Reformation, for the utterance of prophetic words of warning, for humane education, and for the exaltation of true ideals, must be apparent to every thoughtful and intelligent student of current events and vital problems.



For to such a level of unnatural depravity have we fallen in these western lands, notwithstanding our knowledge and our advantages, that it would be more appropriate and more in accordance with sound judgment, if, instead of regarding ourselves as being 'a little lower than the angels,' we were to deplore the fact that we have apparently reached

a physical and moral status which is a *great deal lower* than that of the animal races whom we exploit and pillage so heartlessly.

Upon my desk, as I write these words, are many printed reports and press cuttings, the contents of which would warrant this gloomy conviction.

I read that in Christian England, during the past twelve years, our National Society for the Prevention of Cruelty to Children has had brought to its notice 255,233 cases of barbarity and ill-treatment of the defenceless young.

No sub-human race has fallen so low as to necessitate the existence of any such organization for its restraint from such unnatural deeds as these.

I read that negroes are frequently being burned at the stake in America, and that special trains bring large crowds of people to witness and enjoy the appalling spectacle of their death agonies, to hear their cries of anguish, and to take phonographic records of the same.

The lower animals are not within measurable distance of this level of depravity as yet.

And it is doubtful whether the Roman Arena and the Spanish Bull-ring are not thus outrivalled.

I read that a *nominally* Christian Emperor has, with his own hand, and simply for his own pleasure, murdered over 47,000 of God's creatures—including 4,500 deer. And he is apparently proud of such a record. And there are thousands of other *nominal* Christians who share his lust for bloodshed, and boast of their records as destroyers of their earth-mates.

Some of the animal races do indeed kill in order to provide themselves with food when their carnivorous nature and their hunger necessitates such action, but I have yet to learn of any animals who murder for the sake of sport and pleasure.

I read that the legalised, systematic, deliberate, and prolonged torture of weak and helpless sentient creatures by pseudo-scientific savages in human form—with the possible discovery of some new surgical or therapeutic nostrum as an ostensible object—is increasing to a frightful extent.

That every hour of the day and night vast numbers of harmless and faithful domestic animals are writhing under the knife and the red hot cautery wire.

And I am aware that the self-governing electors of these Christian lands justify, uphold, and sanction these crimes against humanity and justice; and aid and abet these licensed criminals in their efforts to carve or burn their way to fame or fortune.

We may be a little lower than the *angels*, but in view of these facts I am inclined to wonder whether the comparison should not be drawn between ourselves and the *fallen* denizens of the bottomless pit. For Dante, with his word-pictures, and Doré, with his graphic pencil, failed to portray anything more ghastly than the Vivisection Hells that are openly established in London, Paris, and the American Medical Colleges.

I read that in an aristocratic English town (Harrogate) in the year 1902, a great crowd of "civilized" human beings swarmed around the carcase of an ox which was being roasted whole *and uncleaned*; and that, in spite of the disgusting effluvium which issued from the corpse when it was cut up, they struggled and fought for half-cooked slices of the polluted flesh.

But the dogs who stood by as interested spectators refused to eat these toothsome morsels.

I read that a benighted clergyman actually dared to invoke the Divine blessing on the above occasion, and to mock Almighty God by announcing that the "Old Hundredth" would be sung—a statement which was greeted with "roars of laughter" on the part of the mob.

But the aforesaid dogs did not participate in this folly and profanity.

I read the statistics and the distressing details of the flesh-traffic, and, as I do so, I hear the vain appeals for mercy and the cries of death-anguish that are ascending from tens of thousands of abattoirs and slaughter-houses, in which at least *a million* animals *every day* are being brutally executed, in order that man's unnatural and degenerate lust for the flesh of his fellow-mammals may be pandered to.

And I remember that no other race of God's creatures habitually violates a physical law of its being by eating a type of food which was never intended for its sustenance.

I read that crime, violence, lunacy and disease are increasing, and that hooliganism, murder and blood-thirstiness, are rampant in our great cities.

And I know that the animal races are comparatively free from the retributive penalties and the demoralization which outraged Nature is inflicting upon sinful mankind in order to deter them from their misdeeds.

And I realize that we are the most depraved and diseased race upon this planet, and that the cause of our sorry condition is our transgression of divinely ordained Natural and Spiritual Law.

These are a few facts selected from a number which manifest our racial demoralization; a few evidences which reveal the depths to which mankind in Christendom is drifting, and the gulf which is being created between the ideals of the Christ and the characteristics of the multitudes who for long centuries have been nurtured upon the religious pabulum of Churchianity.

And as I do not hear of any serious protest against these evils, or any impassioned words of warning being uttered from the pulpits of our own or other lands—except by some isolated prophet, here or there, who speaks as he is moved by the Spirit of the Lord—I cannot but assume that the great majority of our religious teachers are 'at ease in Zion' concerning the present outlook and state of things.

And in view of what is taking place in these lands where churches and chapels, priests and parsons, flourish and abound, I find it difficult to escape the conclusions, that Churchianity—by which term I refer to our conventional religion in a general and undenominational sense—has failed to produce national righteousness, true civilization, social health, and the ennoblement of character, and that it is quite time that a more fruitful and philosophical system of religious and ethical culture—even a genuine Christianity—were re-established in its stead.

For the religion of Jesus—which has not yet had a fair trial—is based upon ethics, common-sense and philosophy; upon amendment of deeds (repentance), and righteous and humane conduct; upon faith in Himself, His message and His ideals; and upon the true service of God and man.

Our Music Halls and Variety Theatres are crowded, but any theatrical play which is characterized by high thinking or serious purpose, or ennobling sentiment, has but a poor chance of public patronage, and every year the craving of the populace for excitement and diversion of the more unhealthy sort is increasing.

The Mammon-God is openly worshipped by millions of devotees who are prepared to sacrifice health, integrity, manhood, womanhood, and even Justice, at the altar of the Mighty Dollar.

And the majority of the inhabitants of this country have apparently come to realize that the spiritual food provided in our religious temples consists, not of the Bread of Life, but, chiefly, of the husks of outworn dogma and platitude—for only a small percentage of them now attend any place of worship at all.

As I reflect upon these things, and observe these symptoms of national decadence, I hear an echo of the ringing voice of one of God's message-bearers, who in olden times was sent to warn another "Chosen Race" that was drifting towards a level of degeneracy which culminated in such a total mental eclipse that they crucified their "Highest and Best" instead of recognizing and loving Him when He was sent to them. And yet His goodness and beneficence were such that countless millions have since learnt to hail Him as their King.

And the Voice is saying:—

"To what purpose is the multitude of your sacrifices unto Me," saith the Lord.

"I delight not in the blood of bullocks or of he-goats. Bring no more vain oblations; incense is an abomination unto Me; new moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting.

"Your new moons and your appointed feasts my soul hateth; they are a trouble unto Me; I am weary to bear them.

"And when you spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers I will not hear; *your hands are full of blood.*

"Wash you, make you clean, put away the evil of your doings from before Mine eyes!

"Cease to do evil, learn to do well. Seek judgment and relieve the oppressed."

The time is ripe for *reformation*, for change; for the substitution of a religion of a robuster and more rational sort in place of the weak-kneed, 'laissez-faire,' self-interest-seeking, creed-worshipping, politic-silence-maintaining, pitiless parody of Christianity which now masquerades in so many parts of the world under that sacred name.

And I invite the young men and women of Christendom who have not yet been smitten with the blindness and credulity which has afflicted their forefathers and their contemporaries, to come to the help of the Lord against these mighty forces of degeneracy and wickedness.

The vast majority of our Clergy and Ministers are dumb concerning this flood of evil and inhumanity and transgression which has set in with such overwhelming force.

Then let *us* rise up to withstand it—and thus deliver our souls from bloodguiltiness and from the judgment that will overtake those servants of the Great King who look on supinely whilst their Master's vineyard is ravaged and despoiled by His enemies.

If the official teachers of morality and righteousness are tongue-tied by fear or self-interest, if they are afraid to declare God's truth to the people for fear of offending their deacons or contributors, or if through the beclouding of their soul-vision by carnal and blood-stained food they are too lacking in discernment to rightly apprehend the signs of the times, let us, in God's name, lift up *our* voices in protest, warning, and exhortation.

We cannot err seriously, or be justly charged with presumption, if we endeavour to persuade our neighbours to love Mercy, deal justly, and render obedience to the Laws of Nature and the Divine Will, for such effort on our part will be *Christian* endeavour of a practical and genuine sort.

And if we strive to lessen the sum total of pain and suffering by calling upon our fellow-Christians to come out from amongst the law-breakers, the eaters of flesh, and the despoilers of God's creatures, we may be instrumental in turning many to Righteousness—and win the reward that is promised to those who render true service to God and man.

Sidney H. Beard.

The Narrow Place.

O soul that's filled with discontent,
Shouldst thou lament
Because thy life in *narrow* bounds is pent?
The land was small where Jesus dwelt,
Yet He ne'er felt
That God with Him had thus unwisely dealt.
But rather, in His narrow place,
He set His face
To do God's will—and there redeemed the race!
So, soul, learn this: thou hast a part
Just where thou art.

W. P. Finney.

SENSE AND SENSIBILITY.

To my mind, every well-bred and well-trained man and woman ought to be "full of sensibility;" they should possess that delicate feeling of personal honour, that quick response of sympathy, that fine tact in dealing with others which the word "sensibility," and, so far as I know, no other word in the language, implies.

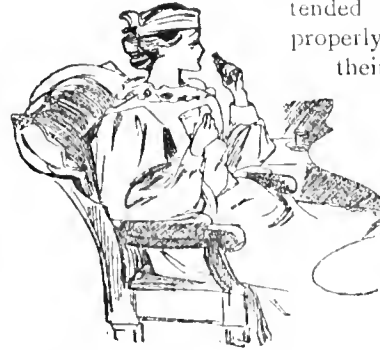
The great difference to me between man and man, the difference according to which men are ranked as higher or lower, is just this, that one *feels* more than another, feels more promptly, more deeply, and more truly, and acts according to such right feelings. "The heart that is soonest awake to the flowers" and "first to be touched by the thorns"—the heart that, being so awake and so touched, is ready to work at the extraction of thorns and the cultivation of flowers—that is, after all, the highest type of educated man.

T. L. Paton, M.A.

Dyspepsia:

ITS CAUSE AND CURE.

If a man's stomach were as sensitive to injury as his eyes there would be little indigestion or dyspepsia. If every man would eat the food that Nature intended him to eat, and eat it properly, many sanatoria would close their doors for lack of patronage.



It is not my purpose to take up the herculean task of detailing a dietary for the dyspeptics of this country, but I do intend to emphasize a few truths that have come to me in my experience as a physician.

Europeans are wont to boast that they are the best-fed people in the world. This is an undeniable fact, for no other countries are blessed with so great a variety and wealth of food products. But we are largely omnivorous in our habits, and those who have learned from experience that many things that are "good to eat" are bad for them, constitute a small though powerful minority.

Man should be taught that it is sinful to live to eat, and that the price he must pay for a healthy body and soul is to live in accordance with the laws of Nature.

The fervent prayer of every doctor of medicine practising his profession in this grand free age, should be, "Teach me, O Lord, to interpret correctly the signs in Thy book of Nature and give unto me the power to impart this knowledge to all sufferers, that they may understand, and, understanding, heed it."

The tempting culinary exhibitions of the French *chef de cuisine*, with his sauces, timbales, croquettes, and *patés*, are, beyond a doubt, responsible for many cases of indigestion, incurable dyspepsia, rheumatism, gout, much ill-temper, and hypochondriasis.

We need not go to the French cook alone, however, to blame him for all gastronomic catastrophes. The average kitchen turns out daily so many insults to man's best friend, the stomach, that it seems well-nigh miraculous that there still are among us individuals with an apparently normal digestive system.

I believe most of these mistakes of the kitchen queen are errors of the mind and not the heart, and the corrective is to be summed up in one word, "education," and this along the lines of scientific physiological research and experience.

Prosperity works injury to many people in many ways, but I will refer here to one instance only. Take a good look at some of the people coming in to our great towns for the first time. In the majority of cases you will find them to be people whose circumstances have been so moderate that it was impossible for them to live otherwise than frugally. Often frugality meant to them no meat at any time. After these people have lived here for some time, the roses in their cheeks fade, curves give way to angles on the face, the eyes become duller, the sclerotic gradually assumes a yellowish tinge with every variance of the barometer, and they feel twinges through the body, whereas formerly they could not tell

that they had hands, arms, or legs, so far as their aching was concerned.

Why is this? Because the fresh garden vegetables of Germany, England, and Ireland have been replaced by carcasses of cow, calf, or pig,—chiefly pig at first—and the good clear water by chemical solutions commonly called beer, and artificial grape juice. Their muscular and nervous systems, once working like a machine fresh from the Master's hands, now need, as they imagine, some spring medicine, liver cure, kidney and other cures less sure, when in reality a little retrospection, combined with untainted common-sense, should teach them that they have (because means were at hand) outraged the temple of the soul in such a manner that the Master has asserted Himself, indicating by various symptoms that a change must be brought about. This is the acute stage.

If this sufferer should now come under the care of some intelligent physician who recognises that it is a case of "frying-pan-itis," coupled with a mild degree of hydrophobia and dread of muscular exercise, resulting as it does invariably in constipation and the accompanying five hundred symptoms, he is indeed fortunate—as it can be set down with reasonable assurance that the patient will be instructed to eat this and not to eat that, to drink no wine, beer, and other nerve poisons, but water—first, last, and always.

He will have his teeth looked at, and if a dentist's handiwork is needed he will be told so; his work, his rest, both physical and mental, will be regulated, likewise his recreation. His exercise will be outlined for him, and he will be put on the right path, which, if followed faithfully, will ultimately lead to the highlands of health.

It is deplorable that so many physicians associate so intimately *symptoms* with *drugs*, contenting themselves with an incidental mention of a few hygienic precautions, which the patient has usually forgotten at the termination of the interview. The poor fellow goes home, and swallows a mixture of so-called "digestants," or perhaps two or three pills, to "stimulate the portal circulation," and usually feels worse.

Unfortunately, the average man has no time to look after himself, or thinks he hasn't, and this state of affairs tells very plainly why the streets of our cities are thronged with dyspeptics, neurasthenics, pale-faced and hollow-eyed men and women. In the fierce struggle for existence man's waking moments are occupied with the pursuit of the dollar, and his slumbers with hideous nightmares. The advice of dietists and hygienists is unheeded, and the world continues to be peopled with children suffering from the sins of their parents.

Will it ever be thus? Who knows? Let us all contribute our mite to the end that man's best friend may no longer be abused and insulted.

O. F. Baerens, M.D.

* * * "Desire."

No joy for which thy hungering heart has panted,
No hope it cherishes through waiting years,
But if thou it deserve it shall be granted,
For with each passionate wish the blessing nears.
The thing thou cravest so waits in the distance,
Wrapt in the silences, unseen and dumb;
Essential to thy soul and thy existence—
Live worthy of it—call, and it shall come.

Ella W. Wilcox.

Wisdom Let Loose.

The heights of spiritual attainment can only be safely reached by those who begin low down, and mount upward by patient continuance in well doing, by daily faithfulness in that which is least.

* * *
It is our privilege to stand up in the highest truth we know, and to state it fearlessly, with utter indifference as to whether any other soul is going to endorse it or not.

* * *
There are no men or women, however poor they may be, but have it in their power, by the grace of God, to leave behind them the grandest thing on earth—the influence of a noble character.

* * *
You may look through the Bible from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light.

* * *
Selfish people do not find happiness, there is for ever something they want, something their neighbour has; they are for ever looking around and about, instead of within, being ignorant of the fact that it is there and there alone that happiness is to be found.

* * *
Men and women who breathe deeply, eat intelligently, and sleep peacefully, find the present moment crowded with joyous possibilities.

They have the mental acumen that springs largely from physical well-being, they understand that the time to be happy is now, the place to be happy is here, and the way to be happy is to keep the pores open as well as the heart.

* * *
By cultivating breathing power, and keeping the lungs busy day and night, we turn pure air into rich blood corpuscles, which in the subtle alchemy of heart and brain are distilled into optimism and goodwill to men.

* * *
We must not believe all that we read. It is necessary always to weigh and consider and to make allowance for circumstances. The schoolboy who read Spurgeon's declaration that "a cigar was a thing to thank God for," went and bought one. He was afterwards seen hanging over a fence, but he was not giving thanks.

* * *
The reason why the world is so slow in reforming, is because those who themselves are unreformed are trying to reform the world. To reform the world we must be that which we want the world to be, otherwise our wisest precepts are but "sounding brass" and "tinkling cymbals."

* * *
A man may conceal his age, his name, the circumstances of his life, but not his character. That is his spiritual atmosphere, and is as inseparable from him as the fragrance of a rose from the rose itself. In the glance of the eye, in the tones of the voice, in mien and gesture, character discloses itself.

* * *
He who is kind and merciful to animals will be more attentive to human needs than one who is indifferent or unkind to animals.

* * *
When we truly pray, we change our own condition to receive. The Lord is *always* willing to give.

* * *
Finish every day and be done with it. You have done what you could; some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; you shall begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense.

A Cloud of Witnesses

TO THE ADVANTAGES OF FRUITARIAN DIET.

The following testimonies are reprinted from the *Daily Mail*, having been sent to that Journal—which has the largest circulation of any daily paper published in Great Britain—to endorse the advocacy of abstinence from flesh-food which was made by Mr. Eustace H. Miles, M.A. (the Tennis and Racket Champion of the World), in a series of articles entitled “Experiments in Eating.” These letters are representative of a much larger number that were posted to the Editor:—



If you don't believe it, try it!

My experiment in abstinence from fish, flesh, and fowl and their products (excepting a moderate use of milk, butter, cheese, and eggs) began 25 years ago, and has continued without intermission until now. My parents began a similar experiment when they were sixty years old; they are now between eighty and ninety, and enjoying the best of health.

My children know no other regimen, and are as physically well-developed as most young persons of corresponding age.

I have tried it in active medical practice, and have found it a most valuable adjunct to treatment; in fact, in numerous instances I have found it sufficient without any other treatment whatever.

WALTER R. HADWEN, M.D.

Gloucester.

* * *

I agree with every word Mr. Miles has said in recommendation of a diet from which flesh-foods are excluded. Mr. Miles is in himself sufficient proof of the power of such a diet to keep a man in the perfection of health and vigour.

I would only add that I am firmly convinced that in a fleshless diet medical men have, ready to their hands, an instrument of enormous value and power in the treatment of disease.

F. S. ARNOLD, M.B. (Oxon).

Manchester.

* * *

I have no doubt that a properly selected diet of bread and fruit will soon revolutionize athletic records, and I look upon Mr. Eustace Miles, Mr. Olley, and others in this country, and Karl Mann and others in Germany, as the early pioneers of an important diet reform.

The scientific explanation of their results is quite simple, and can be expressed in one line as—diminished friction in the machinery.

ALEXANDER HAIG, M.D. (Oxon.), F.R.C.P. etc.
7, Brook Street, Hanover Square, W.

* * *

I have read with much interest the articles by Mr. Eustace Miles under the above heading, in which he so ably sets forth the superiority—on economical, physiological, and ethical grounds—of a simple and fleshless diet over that usually adopted.

My experience enables me to confirm his statements on each point, and is such that I feel confident that any noticeable advance in the standard of health can only be coincident with a reform in our present dietetic habits.

Ferndale, Pugeton.

ROBT. H. PERKS, M.D., F.R.C.S., Eng.

* * *

May I also add my testimony to the advantage of a non-flesh diet, as I have not eaten fish, flesh, or fowl for about seven years?

I am not even taking eggs, milk, or cheese, and yet I am perfectly well, and can, within three months of my eightieth birthday, ride forty or fifty or more miles on my tricycle.

4, Kilburn Priory.

C. J. HARRIS, M.R.C.S., etc.

I can fully endorse Mr. Eustace Miles's recommendation of a vegetarian diet, as I have adopted it for many years.

Many patients have also proved the benefit of it to their health, and I have known it to enable some to become temperate who could not resist the excessive use of intoxicating drinks while using a flesh diet.

The public in general would do well to give the subject more consideration. I have no doubt that besides doing away with a lot of unnecessary suffering to the lower animals, it would add greatly to the health and happiness of mankind.

Willowbank, Keady.

B.A., M.D., Dublin.

* * *

About three years since I was advised by a medical man to abstain from flesh-eating of all and every description, and live on grain food, fruit and vegetables.

I commenced by degrees, and took about four weeks to complete the transition. In four months I had gained 5lb. in weight, am now somewhat over 13st., and over sixty years of age. I am much stronger, and able to endure a great amount of physical exercise.

Courtland, Torquay.

GEO. SOUDON BRIDGMAN, C.E.

* * *

I have a number of patients in hand who are recovering from their ailments now that they have made a change in their diet. Their food in some cases consists exclusively of fruit, and they take no liquids at all.

Brigstock Vicarage, Thrapston.

J. P. SANDLANDS.

* * *

I and all my patients who have in any way attempted to adopt the fruitarian diet are living examples of its efficacy in restoring health and in increasing mental vigour. We unite in commending its value to sufferers from common ailments as being a veritable panacea.

Lancaster Gate, London, W.

M.B.

A seven years' sufferer from epilepsy has, by adopting the two meals a day system of a pure and fleshless diet, combined with systematic bathing and regular exercises, quite cured herself of the old trouble, and is completely freed from the slavery of this terrible disease.

Seven Kings.

ARTHUR BERESFORD.

* * *

I can endorse all that Mr. Eustace Miles has said in your columns. I have tried a similar experiment for nearly two years, and have thrived without an illness or an ache, done hard physical and mental work, and have abolished servants.

I look forward to a time when people with small means can live their own private life in small flats, seaside cottages or riverside bungalows by means of these semi-prepared cereal or vegetable foods; and the servant question will be solved.

Riverfield, Old Windsor.

F. W. THURSTAN (M.A. Cantab).

* * *

My diet for fourteen years has been limited almost exclusively to fruits, nuts and salads, no cooking being necessary.

During the first eight of these years I gained over 20lb. in weight, and cured a stubborn case of dyspepsia. Last winter I kept a strict account of the cost for three months, and found that it amounted to 3½d. a day.

London, W.C.

W. A. MACDONALD.

* * *

The trainers of the ancient Greeks fed the athletes for the Olympian games with boiled wheat and figs, with water only to drink.

Of course, they arrived at this result empirically and without any knowledge of the chemistry of food. Success in the games justified the diet.

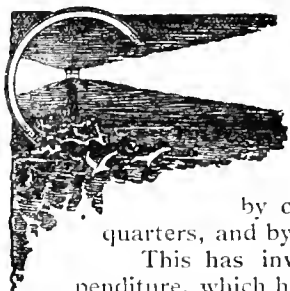
Clyst St. Lawrence.

D. M. SALTER, M.A. (Cam.)

“You may so live that the animal shall die in you, and the Divine be established.”

Editorial Notes.

The Annual Report of the Income and Expenditure of The Order is now being printed, and will be posted to all subscribers very shortly.



It briefly records the fact that there has been a large increase in the circulation of our books and pamphlets, in the number of new converts made, in the subscriptions which have been sent, and in the efforts which have been put forth

by our Members, by our Staff at Headquarters, and by our Press Department.

This has involved a large increase in our expenditure, which has grown from £500 to £834.

In consequence of this latter fact, the Council have been obliged to commence the New Year with an adverse balance of £187, and unless some of our well-to-do-friends come forward to strengthen the hands of the Council, it will be necessary to abandon temporarily our progressive policy. But this would be regrettable, as our opportunities are now almost limitless, and the fields are ripe unto harvest.

The extent of our present influence, and the result of our advocacy of humanity in diet may be, to some extent, gauged by the fact that during the past year we have succeeded in getting our Guide Books into nearly 25,000 additional homes. And in addition to this we have been instrumental in exerting an immense influence upon contemporary thought in favour of a more general recognition of the rights of animals, and of the advantages of fruitarianism and obedience to hygienic and natural law.

Such results must speak for themselves and for our work, and those who are able to apprehend the difficulty of bringing about any change in popular opinions and customs which have been established and rooted for many centuries, will realise that much unremitting labour has been involved.

Genuine Testimony.

During the past month I have received a large number of kind, sympathetic and encouraging letters from our readers, and many have written to express their gratitude for the blessing that has come into their lives through abstinence from blood-stained food, and for the spiritual help which they have derived from the perusal of this Journal and of my writings.

To all these friends I send my thanks and reciprocal New Year's greetings.

Friendly Critics.

But there have been a few who have had protests to record, and some of these protests that reach me are rather amusing.

I have long since come to the conclusion that if I were to follow the advice of every correspondent it would be impossible to edit this paper at all. For some persons think we are "too orthodox," others that we are the reverse; many write expressing appreciation of the spiritual truth which is contained in our columns; others appear to think that we should confine ourselves to the sole object of advocating humanity in diet, evidently forgetting that our pages would become too monotonous to be interesting. One friend writes this month protesting against what he calls our "invertebrate occultism," but as he subscribes for some additional copies, he is evidently interested in what we have to say; and perhaps he will favour me with his ideas concerning what constitutes *vertebrate* occultism. For, whatever may be our shortcomings, I have always laboured under the impression that we had at least the courage of our convictions. And a lady actually writes to complain that we "advocate infidelity"—although obedience to Divine Law is the keynote of our message.

Progressive Thought.

If our pages only contained what our readers already know and are familiar with, I do not see what object would be served by the publication of *The Herald*. The proclamation of Truth—germinal and transcendental Truth—to a cruel, deluded, materialistic and faithless generation has been its mission, from its first issue, and it will go on fulfilling its function until the Higher Powers give some indication that its work is done. And when that hour arrives I shall be only too ready to say my "Nunc Dimittis" with a sigh of the most intense relief—for none but those who have had similar experience, can realize the mental strain that is involved in producing a periodical of this nature, year after year.

It is comparatively easy to compile a fashionable magazine, but the sending forth of spiritual vibrations—of living words that will change human lives—is a very different matter. To teach an unpopular gospel—one that runs counter to contemporaneous opinion, ancestral custom and human selfishness—and to get people to pay to hear it, and then to follow it, is no mean achievement.

No wealth that this world can offer would have induced me to undertake and voluntarily maintain this work during these long years of self-denying toil and anxiety, and I would ask our readers to remember—in view of the constant burden of responsibility which falls upon me in connection with the direction and organization of our operations—that I am but human, and subject to human limitations.

Experientia Docet.

The columns of the *Daily Mail* have, during the past few weeks, been enlivened by some remarkable articles and testimonies concerning the advantages of Fruitarian Diet. A Member of our Council, Mr. Eustace Miles, M.A. (the Champion Tennis and Racket player), commenced by writing several most instructive papers concerning his own experiments in diet on fruitarian lines and the results he had achieved by abstinence from animal flesh and by combining dietetic simplicity and extreme frugality with a regimen consisting chiefly of nuts, fruits, cereals, milk, and plasmon.

His articles were immediately followed by a flood of testimonies from medical men and others, who were able to speak from experience upon this subject.

A few of these letters which appeared in our contemporary, and which were, doubtless, selected from a much larger number, are reprinted on page 17, and they afford substantial evidence of the growth of public opinion and sentiment in favour of the convictions concerning dietetic reformation which have always been advocated in our columns.

"Great is Diana."

In consequence of the appearance of these testimonies Dr. Yorke-Davies appears to have become alarmed and has sounded a counterblast containing the statement that: "In his experience there are very few indeed in this country who could maintain a healthy condition on a purely vegetarian diet, they would either become too stout or dyspeptic."

Having been a great advocate of meat consumption in his practice, he thus endeavours to minimise the importance of experimental evidence which controverts his own teaching, but I venture to believe that the public will pay more attention to the emphatic personal testimonies of those who have lived, and thrived, and enjoyed better health on fruitarian diet, than to the opinion of one who could hardly be expected to be altogether impartial.

When the Ephesians recognised that their interests were threatened in consequence of Paul's subversive teaching, they made much uproar and shouted, "Great is Diana." And we need not be surprised if Dr. Yorke-Davies should exclaim, "Great is Carnivorism."

He finishes his letter to the *Daily Mail* by stating that "happily for this country sensible people will still continue to eat a mixed diet of meat and farinaceous food, fruit and vegetables, and so long as they do this in moderation they will enjoy better health than those who go to extremes in one way or the other."

This statement is rather amusing, seeing that the great majority of people in this country *have been practising* this dietetic regime, with the result that disease and general ill-health are prevalent on every hand. It is difficult nowadays to meet with a man or woman who has not some physical trouble to complain of; our Hospitals are over-crowded, and the doctor is a regular visitor in most houses. It would appear, therefore, that this apostle of the advantages of a *mixed* diet has failed to exercise to the fullest extent his powers of observance and deductive faculties.

* * *

A Significant Occurrence. The significance of the publication of such a number of testimonies in favour of bloodless diet in this widely-circulating newspaper will be apparent to all our readers.

And this occurrence is indeed indicative of the growing influence of our Order. For most of these letters were written in consequence of a circular note having been issued from our Press Department to some of our Members and co-workers informing them of the publication of the articles by Mr. Miles.

We are now in a position to concentrate a great amount of literary force and influence upon any particular spot where special opportunity occurs for influencing the public mind. Our Members will realize the importance of this fact, and of the illustration which it furnishes that "union is strength," in propaganda work such as that in which we are engaged.

Not only have the public been largely influenced by the publication of these testimonies, but the Editor was also, apparently, profoundly impressed concerning the growth of public sentiment in favour of Fruitarianism. For he at once wrote to our Hon. Secretary (Dr. Robert H. Perks), and to some of our co-workers, requesting them to write articles upon this subject for the *Daily Mail*.

* * *

Funds and Workers wanted. We shall do a great deal more strategic and influential work of this sort, as soon as we are able to avail ourselves of a larger supply of strength in the form of literary helpers.

The Council will be glad, therefore, if all readers and sympathetic friends who are able to write for the Press will report themselves to Headquarters (if they are not already known there) so that, from time to time, they may be supplied with information concerning special opportunities for service.

But organized and systematic work means expenditure, and there is at the present time, real need that friends who have command of financial resources, and who share our aspirations concerning the humanization of society, should send on some cheques as practical evidence of their genuine interest in this beneficent cause.

* * *

Our Wealthy Friends. The Council do not invite contributions from carnivorous friends, but they do venture to expect those who profess to be lovers of animals and ardent supporters of the Humane Diet Movement, and who send expressions of appreciation of our work and its success, to contribute in proportion to their opportunity, so that our operations may be extended.

The Leaders of The Order are giving generously, both of their time and money, and many of our Members—especially the poorer ones—are doing the same. And it is somewhat

discouraging when a wealthy Peeress who has publicly expressed her advocacy of humane diet, and who has received our Journal for a long period, sends an annual subscription of eighteenpence to pay for it. For our Magazine is published at this price (much below the cost of printing), *so as to bring it within the reach of the poor* as well as the rich. If the pearls of Truth that are contained in our columns are not worth more than eighteenpence per annum to those who are wealthy, it seems strange that they should subscribe for our Journal at all, or pay us even this poor compliment.

* * *

A Personal Sentiment.

To tell the truth I am getting rather tired of bearing such a large portion of the financial burden of this Movement, in addition to the heaviest share of the labour which it demands. For seven years I have now voluntarily fulfilled the function of being chief contributor, as well as hardest toiler; and I think it is time that some of our friends who possess far more money than I do (for my income is only a moderate one) should contribute more liberally of their means—as they cannot devote much of their time towards this work of disseminating practical truth and exalting humane, hygienic, and spiritual ideals.

But I only make these remarks because our work is suffering from limitation and because we are losing opportunities through lack of increase of our financial resources. I shall still continue to do my part, and thus enjoy the privilege of sowing seed which will result in a beneficent harvest in the coming years, but I sincerely trust that some others, who have not yet done so, will feel constrained to share this privilege in a liberal fashion and thus strengthen the hands of the Council.

* * *

The Problem of Wealth.

The unequal, and apparently accidental, distribution of wealth is a strange problem. So many who would do much good are poor, whilst comparatively unworthy trustees of financial opportunity are rich.

I read the other day of an American millionaire who was possessed of £8,000,000, and did not know what to do with it. And when he was taken ill and the doctor said he was dying, he sent for a clergyman and for his lady-typewriter, and married her on his death-bed, leaving her the bulk of his large fortune and the burden of its responsibility.

There is plenty of money in the world, and yet the great work of humane and hygienic education, which is considered by our most earnest thinkers and students of social problems to be of the utmost importance—because it is the chief preventive of crime and cruelty and suffering—is allowed to languish. And for the simple reason that so many wealthy men and philanthropists are hypnotised by conventional ideas, and are dim-eyed concerning the world's real need and their own priceless opportunities for making the lot of the future generations of human beings and animals more tolerable.

* * *

The Pity of It.

Most men and women, like poor Queen Guinevere, are awakened to a true realization of life's verities when it is too late. The hour of clear-vision and understanding comes only as they are about to pass beyond the veil, but, then, the heart is constrained to share her lament—

"What might I not have made of thy fair world? . . .
It was my duty to have loved the highest;
It surely was my profit had I known;
It would have been my pleasure had I seen;
We needs must love the highest when we see it!"

We not only miss opportunities, but we make mistakes, and pay for them—sometimes dearly. We load ourselves with worldly entanglements and responsibilities before we

know what we are about, and before our wisdom teeth are cut. And we thus hinder our soul-growth and our serviceableness.

We make decisions which are irrevocable, for weal or woe. We plunge into follies which entail heavy penalties. And it is all through lack of understanding. We do not see clearly, and those who might instruct us when we are young neglect to do so, and consequently our experience has to be bought at a somewhat heavy price.

All round us we may see those who are suffering the loss entailed by error and ignorance. And surely what we see should teach us that we are under obligation to impart to others such knowledge as we may have gained at weighty cost, hoping that we may thus help them to be wiser than we ourselves have been.

* * *

The Cattle Traffic.

A correspondent in the *Weekly Despatch* gives the following description of a few of the incidents connected with the transport of cattle from Argentina to this country for the purpose of being slaughtered upon arrival :—

"The fat animals selected on the tranquil pampas for exportation are virtually wild, never having been handled but once, and then simply lassoed and thrown for the purpose of branding.

"Hustled into the trucks they are brought in, frequently deprived of food and water during their tedious journey of many stoppages, occupying often several days.

"They are slung on board in loose boxes, and by dint of much driving, prodding, and shouting secured by ropes of sisal fibre tied round the horns—to a horizontal plank. The ropes made of this substance have the peculiar property of contracting by wet, causing intense agony to the animal.

"The wooden stalls are knocked together in as rough a manner as is consistent with strength, and the hind parts of the animals are often converted into open sores by abrasion against the angular, unplanned edges of the timber by the rolling of the vessel. Therefore, to arrest gangrene in the living animal by the action of myriads of flies attracted by stench and heat, it is customary to smear the injured parts with a tar-brush.

"The scenes that have occurred in these vessels baffle description, and if witnessed would effectually prejudice any consumer against meat brought across the ocean under such circumstances.

"Roofs of the stalls smashed away like matchwood by the heavy seas as the vessel dips her bow in pitching, some of the cattle loose and charging their tied mates, all bellowing with pain and fear, while timber, bales of fodder and deck appliances, are mingled together in watery confusion.

"The shouting of the men, and, added to this, possibly the darkness of night-time, form a scene of horror that, once experienced, is never forgotten.

"These cattle are frequently beaten during the voyage while moving them for the purpose of cleaning the stalls, and those that slip down are often trodden upon by those on each side.

"The difference between the flesh of a fresh animal slaughtered near where bred, and a tired, worn, beeve, pole-axed in England after swaying to and fro during this long and trying voyage—carelessly fed on bad fodder and muddy water—must be proportionately marked."

Is there any cause to wonder that disease is prevalent amongst those who eat animal flesh which is charged with the toxic elements developed by prolonged suffering, terror, and ill-treatment?

* * *

A Great Example.

General Booth has now been a total abstainer from animal flesh for over three years, and has publicly expressed his intention of never again participating in the flesh-traffic by eating carnivorous food. He made this change in his diet when over seventy years of age, and he is, at the present time, putting forth Herculean effort in the form of continuous travelling and lecturing to large audiences throughout the United States.

He has thus furnished a great object lesson—that it is possible for even a septuagenarian to courageously obey his newly-formed convictions concerning the advantages of abstinence from blood-stained food and from the transgression of physical and moral law which its consumption entails.

And this example has not been without its results, for most of the prominent leaders in the Salvation Army are now following the example of their General, and a large number of the officers and soldiers are doing likewise.

It is my personal opinion that in less than seven years' time every one of the thirteen thousand salaried officers of this organization will have forsworn carnivorousness.

* * *

A Practical Scheme.

In view of the prevalent distress in the East End of London and other places, which all sympathetic persons must heartily deplore, some articles by Julie Sutter (Author of "A Colony of Mercy") which have appeared in the *Daily News* deserve most earnest consideration. They are written to explain the Elberfeld system of guardianship, help and relief, which is practised in Germany.

The main idea of this system, which has worked with great success, is that a number of Overseers, or Helpers (not salaried officials) are appointed in each town to carefully, thoughtfully, and helpfully, look after a given number of poor families.

These Overseers are drawn principally from the well-to-do and leisured classes, and such is the excellent spirit incorporated into the matter that an honourable form of emulation seems to be developed amongst them as to which can fulfil his office most successfully and serviceably. And a dignity soon becomes attached to it, and before long the Helpers seem to take a deep and absorbing interest in their neighbourly and brotherly work.

The system is not a mere plan for making doles, for the great object of this overseership appears to be that of helping the poor to help themselves. But it often happens that in cases of emergency, the rendering of sound advice and friendly assistance, makes all the difference between family wreckage and social salvation.

It is to be hoped that these papers will be published in pamphlet form, and that some such scheme for Social Amelioration, will, with such modifications as may be necessary for this country, be adopted in place of the ridiculous and inadequate system which now obtains.

* * *

Another

Food-Reform Advocate.

I am glad to see that the Scottish Vegetarian Society has commenced to publish a Food-Reform Magazine, and I wish this new contemporary the success it deserves.

It is ably edited by the Rev. Charles A. Hall, a member of the General Council of The Order, and the first copy contains his photograph together with that of our Councillor, the Rev. H. J. Williams, who is a veteran in the Humane Diet Movement.

The paper is edited in a very attractive manner, and there can be no doubt that it will do much to popularise the dietetic reformation. (See page 24.)

* * *

Magics and Spells.

The craze for occult knowledge is growing, and consequently the story of the spider and the fly is being repeated, for many designing persons are thriving upon the ignorance and gullibility of the public.

The desire for metaphysical knowledge and mental science is both laudable and natural, for it is a condition of soul-growth, but those who are in quest of the higher wisdom must be cautious, and they will do well to remember the following facts.

No genuine teacher of occult truth advertises his knowledge or lauds himself.

No really valuable and beneficial secrets are sold for money.

Illumination is only given to those who seek it with sincere and worthy purpose and with persevering steadfastness.

The uninitiated should regard with a liberal degree of suspicion the machinations of certain pirates who are vendors of 'magics and spells' and hypnotic wisdom and psychic power.

Occult brotherhoods and secret societies should be regarded with a wary eye, and the antecedents of those who pose as hierophants of the same should be carefully investigated. It is easily possible to pay many dollars for miraculous power, and discover that *the other man has it*.

The Fool's Prayer.

The royal feast was done; the King
Sought some new sport to banish care
And to his jester cried, "Sir fool,
Kneel now, and make for us a prayer."
The jester doffed his cap and bells,
And stood the mocking court before
They could not see the bitter smile
Behind the patient grin he wore.
He bowed his head and bent the knee,
Upon the monarch's silken stool,
His pleading voice arose—"O Lord,
Be merciful to me a fool.
"Tis not by guilt the onward sweep
Of Truth and Right, O Lord, we stay;
Tis by our follies that so long
We hold the Earth from Heaven away.
"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heartstrings of a friend.
"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but, Lord,
Be merciful to me a fool,
"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?
"Our faults no tenderness should ask;
The chastening stripe must cleanse them all,
But for our blunders—oh, in shame
Before the eyes of Heaven we fall.
"Earth bears no balsam for mistakes;
Men crown the knave and scourge the tool
That did his will;—but thou, O Lord,
Be merciful to me a fool."
* * *
The room was hushed; in silence rose
The King, and sought his garden cool,
And walked apart, and murmured low
"Be merciful to me, a Fool."

* * *

The Expanding Vision.

Every day the world appears more beautiful to me. By this same sign I know that I am growing. The fact that I see more beauty to-day than I saw yesterday proves that I am on the direct road to that realm of immortal life and power that we call Heaven. How many times it has been said 'Heaven is a condition,' and I did not understand it. It is a condition, and it is a condition of intelligence, too. It manifests only to the intelligent sight.

Helen Wilmans.

The Divine Man.

A perfect life is the flower of a regenerate soul, the glory of a man begotten of God. We are all to attain unto the fulness of the Christ. The Christ in us is to attain unto all fulness of Being, to realise the most perfect development.



This Vision of Life leads a true soul on to the fullest consecration of the body to the purest habits and noblest purposes; for there opens out to the aspirant, as the goal of all effort, the possibility of Divine Manhood.

The Idea has been the Dream of Ages.

Such perfect manhood was the dream of the prophets of Israel. It has been the dream of every prophet in every age and land. The whole religious culture of the Hebrews was intended to train the individual to attain this sublime end. The prophet's ideal fell nothing or little short of that of the highest Christian faith, for it aimed at fashioning *true Men*, and through them making righteousness regnant.

That the Hebrew nation failed to realize this manhood we know from history. What brought about that failure? Was it not the loss of the mystic sense of their faith through materializing the sacred and spiritual meanings of their religion?

The priest prevailed over the prophet, the ecclesiastic over the seer, till the triumph of external rites and ceremonies shut the door of the Inner Temple of the Intuition.

Then began a fresh descent in life, in which the nation went down to the lower plains, ate the flesh of animals, offered the blood of these creatures in sacrifice to the Eternal God, as if the Infinite Love could be satisfied by such things, or be delighted with the barbarism of His children. So the carnivorous habits of the people grew upon them till the nation became too dull to be touched and inspired by the finest influences. Even the prophets became less luminant. The Light shone; but the Darkness apprehended it not!

What the Idea Stands For.

Emerson wrote "We ask for *long* life, but it is *deep* life or grand moments that signify. Let the measure of time be spiritual, not mechanical. Moments of insight, of fine personal character, what ample borrowers of eternity they are!"

Yes! It is Being, not mere existence that is of value. We want souls to live and shed their lustre through their material environment, not mere animal lives whose importance is magnified till their proportions completely veil the soul within. Grand moments signify when they are the pulses of divine energy as that flows from our heart. Such moments are worth years of empty dreams.

There are many who dream dreams of what they will become and how much they will accomplish. The creations of their imagination are exquisite and mighty.

But alas! they remain dreams, poor insentient creatures, dead visions of the night. The things of beauty and the

acts of grace take not the form of humane acts, and the majestic deeds fail to grow concrete in character and heroism. The dreamer's visions and works are mere illusions.

So many are content to dream their opportunities away. They have an idea that they will do great things in the world beyond. But it is out of the materials we have *here and now* that we are to fashion the Divine within us. We have to love our dreams into acts. We are to become spiritual Pygmalsions and love our creations into true being! We must bring down into actual experience those kindling fires of Heaven that light the flame of Divine ardour in the seeking soul.

Praxiteles may create the most exquisite forms out of the marble block, and Michael Angelo fashion his mighty Moses out of stone, but the Graces of Praxiteles and the Moses of Angelo are not *living forms*. There is beauty and majesty, but they do not pulse with the majesty of Divine Being. They are dead forms. Pygmalion's show is less, but his gain is more. Love triumphs!

We, too, are sculptors set by the Great Master to fashion out of the rough conditions of existence forms of divine beauty and strength. We are to transform the world. But how shall we do this if we are not ourselves transformed? We are to chisel off the rough parts and reform the ungainly proportions of life; but how shall we accomplish it unless we ourselves are obedient to the Laws of Divine Being?

We are to create heavenly forms and people our Churches with denizens of the Kingdom of Heaven; but do we not court failure if we ourselves fail to illustrate our meaning and embody our intentions in our own manner of living and our service to humanity?

Dream no more of millennial days when the city of God shall be among men, ye who still love the flesh-pots, the venison, the low, physical conditions of existence!

Or if ye will still dream of transformed society, of a regenerate humanity, of a real and palpable Kingdom of Heaven amongst men, then, be the thing ye dream!

Turn the visions of the night into deeds of the day! Let the ideal you have for the world be also your own!

We can only help the world to the extent that we possess divine succour.

We can do no more to redeem the world than the divine power we possess may enable us, and no further can we lead men than we ourselves have gone. *We must always be the vanguard.*

The leader who sees the enemy and calls to his followers to go forward to battle, may be a great man, honoured by the religious world for his genius and adroitness; but the leader who on approaching the enemy's ramparts calls to his men—"Comrades! the citadel must be taken! follow me!" and so leads his followers and inspires and encourages them by example, he is a far grander man. *He is the thing he desires his followers to be.*

Wanted in the Churches and the world are such men to-day. Men who have divine convictions and have courage to live up to them!

Men who can dream Regeneration and awaken to turn it into Reality through the divine forces within!

Men who can open out themselves Christ-like to be as a hiding-place to faltering souls from the evil winds of life, and a covert from the tempest of passion and temptation!

Men in whom the Divine Being wells up as an everlasting spring of inspiration from which other souls may drink and find new life!

Men who have learnt through the secret of the Almighty how to spread forth the divine within, till they, too, become as the resting-places of the weary souls, shadows of shelter from the fiery trials of the world!

How to Realise the Idea.

This sublime manhood has been the dream of the nations. It was the end of the faith of the ancients. It is to be realised under the dynasty of Christ. If there is any difference between the ideal of the ancient faiths and that of the Christian it consists in this, *that the Christian faith makes the ideal concrete, and so realises it in actual life.*

This is the ideal man wanted to-day. It is the man of the Christian faith. It is the man of self-denial and self-sacrifice who renounces that Age-Geist which ministers to the flesh.

The question is asked frequently, Is it possible in this life? Many there are who say it is Utopian. Such manhood seems too high above them, far out of their reach.

It is quite true that when we measure our own attainment in the light of the Highest we see how far we have yet to travel ere we reach the summit. But people so often call things Utopian that are well within their reach, especially when these things relate to spiritual conditions; *for the most appalling indifference meets us where the ideals interfere too much with the sensuous enjoyments of life.*

Did not Jesus Christ reach the ideal? He was Man written with a capital—the Divine Man—the express image of the Eternal Love.

What He did we are to do. He counselled His disciples to become as He was. John, Peter, and Paul approached Him. Some of the Saints nearly scaled the heights. And what they have done we can do.

If it is impossible of attainment let us close our Bibles upon the ideals therein set forth; let us pray no more for the coming of the Kingdom of God; for the coming of that Kingdom is the advent of personal righteousness, and the birth of the ideal is the manifestation of the Christ in ourselves.

But if we believe in these ideals, then let us seek to realise them; and if we pray "Thy Kingdom come," let us work to make it a living fact. Heaven will work no miracles for us to which we do not co-operatively respond. But if we lend ourselves to the influences of Heaven, "great and marvellous" shall be the works accomplished through us.

Surely if the old-world faiths encouraged man to strive after the Divine Ideal, and filled him with a great hope of ultimate attainment, our faith should be so much more to us, that it would not only be a possibility, but enable us to make it an accomplished fact!

And the great hope which fills the heart responding to the Heavenly Vision also bears it up to the Realization!

Macclesfield Congregational Church.

J. Todd Ferrier.

The Occult Influences of Carnivorism.



A flesh diet breeds grossness of mind and body, develops the brutal and sensual, as well as the cruel and selfish side of human nature. This much no fair minded man of intelligence would deny.

If any one has the slightest doubt, let him take a good natured puppy and chain him, so he can procure no vegetable diet, and feed him with raw meat exclusively for a few days. The result will be surprising. Instead of a light-hearted, jolly friend, the animal will become your sullen, vicious enemy, ready to snap the hand that feeds him.

Let those who claim flesh is a wholesome nutritious diet, feed their children on an exclusive meat diet a few weeks. Instead of bright, loving, laughing little cherubs they would become sickly, sullen, vicious little demons, with the hate of hell in their hearts and the blood of beasts in their veins.

These startling results of a flesh-diet are apparent to all, and they are evil enough to influence everyone to adopt a better mode of living, were it not the barbarous, degrading custom is so firmly rooted that people look upon meat as a necessity. But there are other results, not so readily apparent, that are even more terrible than those already given.

We all know there are sound waves, but not all know every thought sends forth a wave, much as a message from the instrument of wireless telegraphy, and is often called thought transference. This power is possessed by both man and beast, but to a much greater extent by man.

The only reason we cannot make practical use of thought waves, is because we have not trained our minds to concentrate the force for a definite message, nor to receive the impression conveyed. In developing a musical or other talent in a child, a systematic course of instruction is pursued, week after week and year after year. At first there is no power to produce music, but gradually the power develops by constant practice. So it would be if children were taught to send thought waves or messages. The power would develop to send and receive such messages just as surely as powers are developed by constant training.

The wonderful universe is so delicately constructed that every thought wave sent forth has some influence on someone. A man with a powerful mind, bent on one purpose, makes his influence felt, not only by word and pen, but the thought waves from his brain are powerful influences working in their mysterious way, touching this mind and that, until others think as he does, and in turn their minds send out waves to be absorbed by still others. So the effect of a thought cannot be calculated. A pure thought can do an immense amount of good, while a bad one is equally powerful for evil.

A gross diet produces a gross body, a gross mind, which in turn produce evil thoughts. Evil thoughts produce wicked deeds by those who think them, and others who are influenced by the thought waves. It is only a step from a wicked thought to a wicked act, and evil acts and thoughts mean disease of body and mind just as surely as a meat diet means a gross body and mind.

Aside from the polluting influence of mere blood and flesh as a diet, we must consider that the mind of an animal being led to slaughter is often in a state of terror bordering upon madness. The love of life, and terror of death, is as strong in beasts as in men, and as the trembling horrified victims are forced by vicious torture to the bloody hands of the brutal executioners who murder them, their wild despair and dumb agony are so pitiful that any one but a murderous butcher, would turn from the sickening sight—even as they would were human lives being sacrificed, that a degraded appetite for corpse might be glutted.

This frenzied state of mind of each murdered animal affects its flesh to such an extent that when taken into the human stomach thoughts of murder and suicide are often induced, disease is engendered, the harmony of the mind and body turned to discord, then all the resulting evils that must follow such a condition must be expected.

Then there is the terrible influence of butchers upon those with whom they come into contact. The butchers' wives will think of the depraved occupation of their loathsome husbands, who are willing to murder for a living. Such thoughts will influence children yet to be born, perhaps giving them an inherited and uncontrollable desire to murder or commit suicide. In this way all the relatives of a butcher may be cursed, and their lives blighted by his dreadful occupation.

The deeper we look into the horrors of the sickening flesh pot the more evil we see, not only to those who eat the loathsome corpse, but to generations yet unborn.

New York Vegetarian.



VIVISECTION.

In the cruel practices of the Vivisectioners I see not only a wrong done to the dumb victims, but also a subtle injury inflicted upon the human race itself.

I see science inculcating the doctrine that any suffering to another is justifiable, provided it bring, provided even it may possibly bring, relief to one's self.

I see mankind taught that it is justified in shunning the presence of death if only for a few hours, at the cost of a mountain of torture to the lesser breeds. I cannot conceive of a God who can view without anger such outrage upon the lowest of His creatures done by man for no higher object than personal gain.

If the Day of Reckoning be not a fable, then those who do this thing and those who stand by silent, should have their answer ready, and should see to it that it is likely to plead for them with Him who said: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

To answer: "I did not trouble myself about this question; it pained me, and therefore I closed my ears to it," will hardly, one thinks, be taken as an excuse.

Jerome K. Jerome.

Noteworthy Facts.

It is almost a definition of a gentleman to say he is one who never inflicts pain.

* * *

If you will keep your windows open, and wear light clothing, and take physical exercise, and practise abstemiousness and purity of living, you will not be likely to want either medical attendance or drugs.

* * *

Charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart—never believe anything bad about anybody, unless you positively know it is true; never tell even that unless you feel it absolutely necessary.

* * *

To be able to benefit our fellow creatures is the happiness of few. But not to hurt them is in the power of all; and when we cannot do the world much good we must be very unthinking indeed if we endeavour not to do it the least possible mischief.

SELECTED.

* * *

President Roosevelt says:—"If we read the Bible aright we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who, in the fullest sense of the word, is a true Christian."

* * *

It is written:—"He that will not work, neither shall he eat." And there is wisdom in this Scripture. For the man who avoids physical work cannot convert food into muscle; it consequently accumulates in the system in the form of morbid matter and degenerate tissue—and premature death is the result.

* * *

An American mother adopts the following novel plan of forming the character of her children:—"I simply wait till they are asleep, and then I talk to them, not loud enough, you understand, to wake them, but in a low voice. I tell them over and over again that they must be good. I suggest goodness to them, for I think the mind is just as susceptible to suggestion during the natural sleep as during the induced unconsciousness or during their wide-awake moments. I concentrate my mind on it, and I am confident that before long all mothers will adopt my plan. It is the best way I know to bring up children."

* * *

Nichola Tesla, the great electrician, gives the following reason, amongst others, why he has become an abstainer from animal flesh:—

"I believe that a vegetarian diet is much more beneficial to the human being than an animal one. Vegetables, grains, nuts, and fruits are certainly preferable as a food, and that we can perform our work while subsisting on that kind of food is not a theory, but a well demonstrated fact. To free ourselves from animal instincts and appetites, which keep us down, we should begin at the very root from which they spring. We should change the character of the food we eat. There is no doubt that plant food, such as oatmeal, is more economical than meat and superior to it in regard to both mechanical and mental performance. A man who eats such food is a better man mentally than one who eats meat, for it is more beneficial to the brain than is animal food."

The Christian Ministry was run on different lines in the olden days. Jesus, the Master Christian, never built a church or preached in one; never instituted a bazaar to raise funds; never founded a sect or belonged to one; never received a salary or asked for one; never wore a black suit or a white neck-tie; never used a prayer-book; never employed artificial attractions "to draw souls to hear the word"; never went through a college or was ordained.

But he was the friend of sinners, and outcasts, and fallen women, and disreputable characters of all kinds. And as 'the Great Physician' of souls who were sick and in need of a helping hand, he went about his ministry, revealing the truth to them, changing their lives, inspiring new hope and faith, and healing their infirmities.

* * *

Publications Received.

"The Song of the Cross." By James MacBeth (Kegan, Paul and Co.) Price 3/6.

A mystical message to the mystics of this generation, this book contains much spiritual truth of the higher sort. It is evidently the result of inspirational mediumship, and as such it will be appreciated by those who are able to apprehend the voice of the Universal Soul seeking to enlighten mankind by such experiences as are related in its pages.

* * *

"Jack: A Mendicant." By C. L. Perkins (George Bell and Sons, York Street, London, W.C.) Price 7d., limp cloth, post free; in paper, 3½d., or 2/3 per dozen.

A pathetic story concerning the life and death of a blind man's faithful dog; this booklet deserves to be read and circulated by all lovers of animals.

* * *

"Health, Food and Cookery." (The Scottish Vegetarian Society, 5, West Regent Street, Glasgow. Edited by the Rev. Charles A. Hall.) Price 1d.

A monthly magazine printed to advance Food-Reform.

* * *

"Strong Eyes." By Bernarr Macfadden. Price one dollar. (Physical Culture Pub. Co., Townsend Buildings, 25th Street, New York.)

A small book on the physical culture of the eyes.

* * *

"Why Am I Afraid? A Question for Men and Women." By Florence Holt. (J. Hartley, Chesterfield.) Price 3d.

* * *

"Towards Unity." By Rev. J. Tyssul Davis, B.A. (Philip Green, 5, Essex Street, Strand, W.C.) Price 6d.

The author, believing that the "mission of the preacher is to heal existing division and to create harmony where now is discord," and also that every sect emphasizes some valuable phase of human experience, endeavours in this little book to set forth the grounds for reconciliation between the various religious cults amongst us, and does so, with much lucidity and force. A perusal of its pages will tend to the development of the truly Catholic spirit which sees and rejoices only in the "truth," even though it be feebly expressed or well-nigh hidden under the weight of human creed and ritual.

* * *

"Jain: or the Evolution of a Mind." By Lady Florence Dixie. (The Leadenhall Press, Ltd., 50, Leadenhall Street, E.C.) Price 5s.

This book is one of the most interesting that has yet been written by its gifted author. It is a deeply interesting story founded upon fact, which reveals the efforts of a girl to find Truth whilst enveloped in the mists of superstition, of false dogma and of perplexing circumstance. The author's soul is laid bare in its pages, and it is a book with a purpose which will not fail to accomplish its mission.

Announcements.

Members of The Order are respectfully requested to renew their subscriptions during the month of February, as they fall due at the commencement of the year. The Council will greatly appreciate the early receipt of remittances as the labour and expense involved in sending out printed notices can thus be obviated.

* * *

TO OUR SUBSCRIBERS.

Please note that if a blue pencil mark is inserted in this paragraph your subscription for this Journal is overdue. Please send a remittance if you wish the paper still to be posted to you after this issue.

* * *

Subscriptions for this Journal (in most cases) become due at the commencement of the New Year, and subscribers are therefore asked to forward their remittances before the matter is forgotten by them.

* * *

IMPORTANT.

The only official address of The Order of the Golden Age is **Paignton, England**, to which all communications should be sent.

* * *

All Official Correspondence in connection with the general work of The Order of the Golden Age should be addressed to the **Hon. Secretary**. If letters are addressed to the Provost delay may occur in the acknowledgment, as Mr. Beard is sometimes away from Headquarters.

* * *

Cheques and Postal Orders should be made payable to Sidney H. Beard.

* * *

American and Colonial Friends will oblige by refraining from sending coins enclosed in letters, as the English Postal Authorities charge a fee of fivepence. Greenbacks, or postal orders, should be sent.

* * *

Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won.

* * *

This Journal is supplied regularly to over a thousand Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

* * *

Secretaries of Vegetarian Societies and Workers for the Food-Reform Cause are invited to obtain and circulate the Official Journal, the Pamphlets, and the Leaflets published by The Order of the Golden Age, as a most efficient means of propaganda. Large numbers of converts to the humane principles which underlie the Food Reformation have been made through perusal of these publications, and as they are sold at a lower price than the cost of printing (in order to secure a large circulation) they constitute a most economical type of 'literary ammunition.' They can be used either for sale or distribution.

* * *

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This book has been printed in consequence of the need for up-to-date information which has long been felt by those who are desirous of adopting a reformed and fleshless diet.

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"There is not a dull chapter in the whole book."—*Stirling Journal*.

"It is well written and as it is admitted on all hands that too much flesh is generally used it deserves a wide circulation."—*Christian Advocate*.

"The whole work is a valuable help in the correct understanding of the dieting of the human body. It is written with a freedom from 'faddism'—an evil that so often enters into and checks, in parasitical fashion, the growth of a new movement. There is shrewd common sense a practical grasp of the subject and a choice of only those arguments endorsed by scientific research."—*Torquay Times*.

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